# MORMONISM

## EXPOSED AND REFUTED.

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# PREFACE.

The efforts which are now in operation, in many places, to spread the peculiar views of a sect, generally known by the name of Mormons, or the "Latter Day Saints," as they call themselves, induces us to believe, that it may not be labor lost for us to furnish a few facts upon this subject, for the consideration of the public. Many innocent and well meaning people are frequently embarrassed by attacks from Mormonites, merely because they do not know what the principles advocated by this sect are, and least of all do they know the sandy foundation upon which their claims to infallibility are so confidently rested.

And though it cannot be supposed, that any number of intelligent people are in much danger of being carried away by a delusion so manifestly monstrous and absurd, yet we doubt not but many will be interested in reading the following pages, as they may be, thereby, more than ever convinced of the exceeding wickedness into which man may fall, even when pretending to *infallible inspiration*, and also, the great value of the Holy Scriptures, which are so necessary to guard us against the seductions of error.

It is not generally known, perhaps, that "Joseph Smith, Jr." the author of the "Book of Mormon," pretends to number, at the present time, in this country, not less than fifty thousand converts. Indeed, if one hundredth part of this number of persons, can be found in any part of this nation, silly enough to believe the blasphemous absurdities set forth in this book, we think it is time something more were done to enforce the claims of God's word against such monstrous libels upon truth and religion, as are put forth in the preaching and publications of this sect. But, one patient reading of this book, would probably suggest to any one the true reason, why more notice has not been taken of it, and more efforts made to expose and confute its pretended claims to inspiration. The meanness of its diction from beginning to end, the errors in its language, the evident contradictions which abound in it, contradictions both of Scripture and of itself, as well as the gross blasphemies in the language which it so wickedly attributes to the lips of the infinite God, aro abundantly sufficient to lead any person of ordinary intellect, who reads it with attention, to suppose that but few, if any, who believe the Bible to be a revelation from God, could be led away by such barefaced hypocrisy. But so it is, the human heart is not invulnerable to temptation, and when men neglect the more sure word of prophecy, it is not so much to be wondered at, that they sometimes become entrapped in a delusion as ridiculous as that of Mormonism. Indeed, it is a fact abundantly confirmed in past history, that among all the *impositions* ever broached upon the world, under the garb of religion, there has not been one, but has found persons foolish enough to believe it, not one. And, generally, among those who are duped by fanaticism, some will be found too proud, or ashamed to own the cheat, after they themselves have found it out. It is reasonable to suppose, however, that the most of those who are carried away with Mormonism, like all other radical errorists, are of the number who are not very conversant with the Holy Scriptures, and especially, not with the grounds upon which they claim the faith of human intelligences. Hence they cannot be very ready to discern between the claims of the pretended revelations of J. Smith, Jr., and the genuineness and authenticity of the Old and New Testaments. They do not so readily perceive the vast, the momentous difference between the miracles recorded in the Bible, and the juggling tricks of Smith and his associates.

Still, perhaps, some may imagine, that we pay more attention to this delusion than it really deserves, and that the attention we shall call to it, will result in more harm than good, as many seem so much more ready to embrace error than they do truth, when both are laid before them; but if this objection applies here, it will certainly apply against an attempt to expose any other error, for who does not see, that, if we may not expose Mormonism *because* it is, in our view, a very great IMPOSITION, upon the thousands who may have embraced it as a revelation from God, then, for the same reason, we should never attempt to arrest the prevalence of any other error, but let all sinners go down to perdition, deceiving and being deceived.

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# CHAPTER I.

## What is Mormonism?

In answering this question, of course, it will be proper to appeal to the books which the Mormons have published of themselves. The only books that we know of, published by them, are the following, and to which we shall refer for the authority on which we state the facts we are about to lay before the reader.

1. "The Book of Mormon; by Joseph Smith, Jr., *author* and proprietor. Palmyra, printed by E. B. Grandin for the author, 1836."

2. "Doctrine and Covenants of the Church of the Latter Day Saints: carefully selected and compiled from the Revelations of God, by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Fred. G. Williams, (Presiding Elders of said Church,) Proprietors. Kirtland, Ohio; printed by Williams & Co., 1835."

3. "A voice of warning to all people, containing a declaration of the faith and doctrine of the church of the Latter Day Saints, commonly called Mormons. By P. P. Pratt, minister of the Gospel. New York, printed by W. Sandford, 1837."

From the Mormons themselves, therefore, we learn what Mormonism is. Its distinguishing characteristics, may be stated in a few words.

1. All Mormons profess to act under the INFALLIBLE INSPIRATION of GOD; and to have power to work miracles, such as the interpretation of languages which they have never learned, healing the sick and raising the dead.

"Without these gifts [prophecy, miracles, healing, and all other gifts] the saints cannot be perfected; the work of the ministry cannot proceed; the body of Christ cannot be edified."—*Voice of Warning*.—pp. 118, 119.

"Require not miracles, *except* I shall command you, *except* casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do *except* it be required of you, by them who desire it, that the scriptures might be fulfilled."—*Doctrines and Covenants, Sec.* 9.

2. They profess to have intercourse with the angels of God, and affirm that they frequently see them, and have messages from God through them.

"The book of Mormon was found in the year of our Lord one thousand eight hundred and twenty-seven, in Ontario County, New York; was translated and published in the year of our Lord one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgement of their history, their prophecies, and their doctrine, which he engraved on plates; and afterwards being slain, the Record fell into the hands of his son Moroni, who being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise from God that it should be preserved, and should again be brought to light in the latter days, by means of a Gentile nation, who should possess the land. The deposit was made about the year four hundred and twenty, on a hill then called Cumora, now in Ontario County, where it was preserved in safety, until it was brought to light by no less than the *ministry of angels*, and *translated* by INSPIRATION. And the Great Jehovah bore record of the same to chosen witnesses, who declare it to the world."—*Voice of War*. p. 129.

3. They claim to be the only true Church; all other churches are of anti Christ, and exposed to God's eternal displeasure.

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, jur., and spake unto him from heaven, and give unto him commandments."

"After having received the record of the Nephites, yea even my servant, Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the book of Mormon; and also to those to whom these commandments were given, might have power to lay the foundation of this church, . . . , *the only true and living Church upon the face of the whole earth.*"—*Doct. and Cov. Sec.* 1.

4. They say that God has sent down from heaven a city called the "New Jerusalem," and located it in the western boundaries of Missouri, where he requires all his true followers to go, under the pain of his wrath.

"America is a chosen land of the Lord, above every other land; it is the place of the New Jerusalem, which shall come down from God out of heaven, upon the earth."—*Voice of War*. p. 179.

"This is the will of God concerning his saints, that they shall assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord, holdeth it in my own hands; notwithstanding, I, the Lord, *rendereth* unto Cæsar the things which are Cæsar's. Wherefore, I, the Lord, *willeth* that you shall purchase the lands, that you may have advantage of the world, that you may have claim of the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood. Wherefore the land of Zion shall not be obtained but by purchase, *or by blood;* otherwise there is none inheritance for you."—*Ib. Sec.* 20.

"A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted up their voices on high, . . . for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem; which shall be built, beginning at the Temple Lot, appointed by the finger of the Lord, in the western boundaries of Missouri."—*Ib. Sec.* 4.

"And that it was the place of the New Jerusalem which should come down out of heaven, and the Holy Sanctuary of the Lord."—*Book of Mormon*, p. 566.

5. They affirm that the books above named, were written by inspiration of God, and that by plenary *inspiration*, the book of Mormon has been *translated*.

What they affirm of the translation of the book of Mormon, we have already shown. The book called "Doctrines and Covenants," it seems, received the approbation of the Mormon General Assembly, August 17, 1835. The twelve bear the following testimony to its Divine authority :—

"We, therefore, feel willing to bear testimony to all the world of mankind, . . . that the Lord hath borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true."

The first part contains seven lectures on Faith, but the second is of most importance, containing what are termed, "Covenants and Commandments of the Lord, to his servants of the Church of the Latter Day Saints."

This part includes one hundred and two sections, ninety-seven of which are occupied by as many professed revelations.

6. They affirm that their books, preaching, and pretended prophecies and revelations, are "SCRIPTURE" and of equal authority with the Bible.

"They shall speak as they are moved upon by the Holy Ghost; and what they shall speak when moved upon by the Holy Ghost, shall be scripture."—*Doct. and Cov. Sec.* 22.

7. They pretend to have power to give the Holy Ghost to those on whom they lay their hands for this purpose.

"Behold, verily, verily, I say unto my servant, Sidney Rigdon, . . . I give unto thee a commandment, that thou shalt baptize with water, and they shall *receive the Holy Ghost by the laying on of hands*."—*Ib. Sec.* 11.

8. They threaten *eternal damnation* to all who reject Mormonism.

"Verily, verily, I say unto you, they who *believe* not on your words, and are not *baptized* with water, &c., shall be *damned*. . . . And this revelation is in force from this very hour."—*Ib.*

Such, then, are some of the most distinguishing features of Mormonism. How far they agree with the Holy Scriptures and with matter of fact, will be seen in the sequel.

## CHAPTER II.

### Mormonism does not materially differ from other systems of imposture, which have obtained converts in various ages of the world.

Every age has had its impostures; and what is remarkable, there are a number of traits in the different impositions which have been offered to the world as revelations from God, which perfectly agree with each other. So that in comparing one delusion with another, we shall find there is a most singular family likeness among them all, and by which we may easily determine the source from which they all had their origin.

1. *Mohammedanism.*—Mohammed was born in Arabia, near the close of the sixth century. The book containing the revelations which he pretended to have from God, and from the angel Gabriel, is called the Koran. Like the book of Mormon, it contains some truths which are believed by all Christians and Jews. Indeed, it would not answer the design of an impostor to write a book, containing nothing but falsehood. This would be putting it in the power of all disinterested persons, at once, to detect the cheat.

One of the most prominent features in the pretensions of Mohammed, was his intercourse with angels, and he says that Jesus Christ informed him of many things, which he laid down as important dogmas in the Koran. Mohammedanism can boast of its millions of converts, and it puts forth equal claims to our faith as a revelation from God, with the book of Mormon.

2. *The French Prophets.*—These had their rise in Daupheny and Vivarais, about the year 1688. Five or six hundred persons of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost; and this number was soon increased to thousands. The burden of their

prophecies was,—"*Amend your lives; repent ye; the end of all things draws nigh;*" precisely the language which is now used by the Mormons! In 1706, they went over into England, and in less than a year, there were, in and about London, not less than two hundred of them, and they had delivered four or five hundred prophetic warnings. And it is remarkable, that the substance of all their prophecies, was almost word for word, what we now hear from the followers of J. Smith, jr. They said that they were the chosen heralds of salvation, both to Jews and Gentiles, that God would confirm their mission by signs and wonders from heaven, and by a deluge of judgments upon the wicked throughout the world; and that the New Jerusalem, descending from above, would be manifested over the whole earth within the term of three years.

So we once heard a Mormonite predict the destruction of the place where he was declaiming, and finally, this entire nation, if his message was not received by them.

3. *The Shakers.*—Anna Lesse, or Lee, as she has been called, commenced her operations for the foundation of this sect, in 1774. She, also, had new revelations, and embodied them in a book called ' Christ's Second Coming," a book which was as much inspired as any thing ever translated or written by Joseph Smith, jr. Her followers assert that she spoke seventy-two languages, and conversed with the dead.

4. *Swedenborgeanism.*—Emanuel Swedenborg was born at Stockholm, in 1688. After overloading his stomach, one day, with a very hearty dinner, he began to have those visions for which his after life was so remarkable. He thought he had daily intercourse with angels and departed spirits, who, he tells us, not unfrequently took seats with him at his table of earthly fare. He often went to heaven and to hell, or rather he saw a great many hells of different shapes, and he describes the persons whom he saw in those places. The same revelations are now pretended to by his followers, on as good authority as can be given to prove the inspiration of any Mormonite.

5. *The Areekee.*—This is the name of a sect among the heathen in New Zealand, described by Mr. White, a Wesleyan Missionary, we believe, who says:—"They pretend to have intercourse with departed spirits, by which they are able to kill, by incantation, any person on whom their anger may fall; and it is a fact," adds Mr. White, "that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair and die." So it seems the heathen work miracles as well as the Mormons.

6. *Anabaptists.*—About three hundred years ago, a numerous sect arose in Saxony, denominated Anabaptists. They, like the Mormonites, pretended that they were positively commissioned of God to foretell future events, and that they were on an *equal* footing with the prophets and apostles.

But it would far exceed our limits to give an account of all the different pretenders to inspiration, false Christs, and impostors which have, like the Mormons, threatened eternal damnation to all who rejected their testimonies, since the days of the apostles. The history of Jemimie Wilkinson, and of Joanna Southcote is well known. Nor need we attempt an account here, of that arch impostor, Mathias, who was tried in this state, not long since, for murder. Each of those, and scores of others who might be named, have had as many special revelations from God, as ever any Mormonite did, and could show as much evidence of plenary inspiration. To the above we will simply add a few facts concerning what may have passed with many, no doubt, for miracles, and as a sufficient offset to any pretensions of the Mormonites.

1. A man in Paris by the name of Mesmer, as long ago as 1784, pretended to have discovered a universal remedy for all diseases, which he called *animal magnetism*. And for the many extraordinary cures which he performed, simply by the motions of his hands, the French king appointed a committee of learned men, (of whom Dr. Franklin, then the American minister at Paris, was one) to examine his pretensions. This

subject, as all our readers probably know, has recently been revived in this country, and many astonishing accounts have been published of the wonderful cures which have been performed by the power of the imagination, alone, over the nervous system.

2. Some years since, a Mr. Perkins gained great celebrity, both in this country as well as Europe, for the cures he effected by the use of two small pieces of pointed metal, which he called "Tractors." However, we believe the popularity of his "Tractors' did not last long, after it was found out that wooden pins produced the same salutary effects, when applied to the bodies of diseased persons.

3. In 1808, and for some time after, a Mr. Austin, of Colchester, Vt., gave out that he had "the gift of healing;" and that he could cure diseases without even seeing the patient; and many were the accounts, published at those times, of the cures of deafness, blindness, and consumption, cured by the "Prophet of Colchester," as he was called.

4. History gives us an account of one Valentine Greatracks, who lived in the time of Cromwell, and who proclaimed himself impowered of God to cure the scrofula, and other diseases. Many professed to be healed by the touch of his hand, and he tells us that even the touch of his *glove* had removed many kinds of pain, and fits from women.

5. About the same time a Capuchin Friar, by the name of Bagnone, pretended to "the gift of healing," by the touch of his hand alone. Multitudes attended him wherever he went, and many professed to experience the healing power, with which they believed him endowed.

And numberless facts like the above could be given, which would show the power of the imagination over the nervous system, and how susceptible the human mind is to that influence, which it is the grand aim of all impostors to assume over the credulity of such as come within the sphere of their operations. But the above will suffice to show the truth of he statement with which we commenced this article. Indeed, Mormonism can scarcely be called a new imposition, except it be in respect to the blasphemy of its pretensions, the absurdity of its details, and the wickedness of its authors. In these particulars, it may, and we believe it does, equal, if not exceed all pretended revelations which have gone before it.

# CHAPTER III.

## Mormonism cannot show any claims to Divine Inspiration.

We have before shown, that one of the most distinguishing peculiarities of Mormonism, is, its pretensions to INSPIRATION. Its real believers profess to stand on an equal footing with the apostles, and to be as really inspired and empowered to work miracles as they were. We do not speak now, of the operations of the Holy Spirit by which all christians believe sinners are convinced of sin, and the heart is enlightened and sanctified to God; nor of that assistance which we all acknowledge the Holy Spirit renders to believers, when it "helpeth our infirmities," teaching us "how to pray and what to pray for." But we speak here, of that INSPIRATION of God by which he makes known his will, over and above what he has made known by the light of nature; and which imparts such a degree of DIVINE ASSISTANCE, as enables the person to whom it is given, to communicate to others, religious knowledge without error or mistake.

Now, to tell whether Mormonism be such a revelation, we have only to compare the evidences upon which its claims to inspiration are based, with the evidences upon which the sacred writings of the Bible, claim our faith as a revelation from God.

### MIRACLES.

A miracle is something done contrary to nature or the established course of things; or a sensible suspension or controlment of, or departure from, the known laws of nature, performed immediately, either by the act or assistance of God, and accompanied with a previous notice that it is performed according to the purpose and power of God, for the proof or evidence of some particular doctrine, or in attestation of the divine mission of some particular person.

Hence it will be seen, that many mysterious events may appear, which are not miracles. The effects of Galvanism in resuscitating an apparently drowned person, an earthquake, or the cure of disease by the power of the imagination, are not miracles. But a real miracle may be known by the following marks, which will apply to those performed by Moses and Jesus Christ:—

1. It should have an important end in view, one worthy of its divine author.

Upon examination it will be found, that not one of the miracles of Moses or Jesus Christ, was wrought on any trivial occasion. They were performed as attestations of the revelations which God made through them for the benefit of the world. And this fact, alone, puts them infinitely above all the miracles which it is pretended were performed by persons mentioned in the book of Mormon; as scores of the Mormon miracles are said to have been performed not only on the most *trifling* occasions, but many of them were insignificant and trifling in themselves. Thus, what is said of God's showing his finger, (p. 545) to Jared, "and it was the finger of a man, like unto flesh and blood," and of the frequent appearance of angels, of earthquakes, and the various exploits performed by the persons in this book, all tend to show the vast, vast difference between the forged stories of pretended miracles, with which it is filled, and the accounts of the miracles recorded in the oracles of God.

2. A real miracle must be performed instantaneously, and publicly, before competent and credible witnesses.

Upon this evidence of miracles thus performed, the Bible claims the faith and obedience of a perishing world. But not so with the Book of Mormon. Smith professes to have been three years translating this book, and this was done in the dark, where no disinterested person could see, and examine the plates from which he pretended to translate. This fact alone stamps the whole production with fraud and infamy; and it is precisely such a course as we should expect an impostor to take, who, of course, would not be willing to submit his juggling to the candid inspection of impartial and competent judges.

3. Real miracles are not performed by the natural operation of second causes.

It is true, in two or three cases, Christ made use of external applications, for the cure of blindness, deafness, &c. But in those cases there was no natural adaptation of the means to the effect produced. The means were used simply to give the persons cured, a clear assurance that Jesus Christ was the author of the change produced upon them.

But a slight acquaintance with the nervous system, and the power of the imagination over it, will convince any one, how easy it may be to effect such cures as are referred to in some of our preceding remarks. Hence the means used to effect cures of diseases frequently, though they apply only to the imagination of the patient, are adapted to the end desired, and may often accomplish it without the performance of any miracle.

It is recorded of a Roman mother, that she instantly died of joy, on meeting her son as he returned from the battle of Cannae, where she supposed he had been slain by the veterans of Hannibal.

A lady in Kentucky, the wife of David Prentiss, Esq., some time since fell dead in an instant, while reading a letter which brought her the news of her husband's death.

Burton, in his anatomy of melancholy, speaks of a child who was frightened to death, on seeing a malefactor hung in gibbets.

All the above events, and many others like them, which could be named, were produced by natural causes, there was nothing in them miraculous; and by the same power over the imagination, persons may be, and some, no doubt, have been, relieved or cured of imaginary or real diseases.

4. A real miracle must be adapted to the apprehension of mankind, it must be such as of which their senses can easily and fully judge.

When Moses divided the Red Sea, and when Christ raised Lazarus from the dead, and fed thousands with a few loaves and fishes, there could be no possible deception. But for the very purpose of deceiving, the author of the book of Mormon, professes to have translated it from a language, which no man living understands; and for a similar reason, the plates, on which it is said to have been engraved, have never been seen by any disinterested person. Hence, also, we are told of the angels, which the Mormons have seen, and the miracles they have wrought in the dark, but no person ever saw one of their angels, or one of their miracles but themselves. Could one deserve better evidence of fraud, than is given in these facts?

5. Public monuments must be set up, and some outward actions, also, must be perpetuated in memory of the miracles thus publicly wrought.

Hence the twelve stones set up from Jordan, by the command of God (Jos. 4: 9.) to commemorate the passage of the Israelites, through that river, at the time when it overflowed all its banks; and, also, the celebrations of the passover, in memory of a miracle which God wrought in Egypt. And hence, also, the commemoration of Christ's resurrection by observing the first day in the week, as the Christian Sabbath, which has been done from the days of Christ, and also the institution of the ordinances of water baptism, and the eucharist, which have been standing memorials from the beginning of the divine mission of our blessed Redeemer.

But how perfectly insignificant and contemptible does the book of Mormon appear when examined in the light of these facts? That book pretends to give the history of a people said to have existed in this country before the Christian era; and of hundreds of miracles pretended to have been performed by their prophets, during the space of one thousand years. But of the existence of such a people, or of the astonishing miracles said to have been performed among them, not the slightest evidence can be given! No traditions among the Indians, no ordinances perpetuated, no monuments can be referred to as affording the shadow of proof, of what is affirmed in that miserably written book. The remains of Indian antiquities which have been found in some parts of this country afford no more evidence of the truth of Mormonism than they do of the divine mission of Mohammed.

6. The Scripture account of miracles is authenticated, by the monuments which were set up, and by the public observances which were instituted, at the very time when those miracles were wrought, and they have continued without interruption from that time to the present.

Without these criteria, it is impossible to impose the belief of miracles, upon generations who live long after they are said to have been wrought. Hence the book of Mormon, bears upon its own pages *prima facie* evidence of its falsehood. It comes to us as a translation from certain plates, said to have been "hid up" in a hill, in Ontario County, N. Y., where no human eye had seen them for about one thousand four hundred years; and, indeed, they are "hid up" to this hour, for till now, no disenterested person has ever been permitted to see them. Now, suppose the Bible, or any part of it, had first been offered to the world as a revelation from God, under such circumstances as these! Suppose the Jews, in the days of Christ, for the first time, had heard of the five books of Moses; that they had been found in a cave where, they informed the reader, they were to be hid for a thousand years. And, suppose, when they were first made known to the Jews, the revelation or "author" as J. Smith, jr., is called, could refer to no tradition, no monuments, no ordinances, nor any tangible evidence whatever to prove their authenticity!

Or, suppose, within the past year, the writings of the New Testament had been heard of, for the first time during the space of fourteen hundred years; and that the person pretending to be the "author" and translator of those writings, could not produce a word in the original language in which they are said to have been written—that he could refer to no history, in which those writings were acknowledged,—that he could appeal to no traditions of the people to whom they were originally given, nor to any monuments, perpetuated from the time of their first introduction into the world, nor show any evidence of his own claims to inspiration? Would that book, could it, be received by intelligent beings as a revelation from God, which we could not doubt, but upon the penalty of eternal damnation?

Now, contrast the above considerations with the evidence afforded to prove the authenticity of the book of Mormon:—

1. The miracles of which it speaks, are laid in a distant age, of which no evidence is now given.

2. The pretended inspired translation of the plates, was done in secret; and neither those, nor any one pretended miracle of the Mormonites, were ever subjected to any scrutiny or examination by candid disenterested persons.

3. The existence of any such plates are not vouched for by any disinterested person.

### PROPHECY.

Prophecy is a miracle of knowledge, a description of a future event, which cannot be discerned or calculated by any human sagacity.

On this subject it is worthy of notice:—

1. Most of the predictions in the book of Mormon, are taken from the Scriptures, and they might be much more accurately quoted, in any other book.

2. The other predictions in this book are written *after* the events which they describe come to pass. It cannot be proved that one prediction in that book, which is not taken from the Bible, was written before the event, said to be described.

3. There is no *definite* predictions, *peculiar* to this book, yet to be fulfilled. No names of persons, or places, and no

periods of time are referred to, by which any thing definite can be determined, as to what is meant in the jargon of Mormon prophets. Hence its claims to inspiration fall to the ground; and one is at a loss to say which is the most astonishing, the wickedness of its "author," or the credulity of such as receive it as a revelation from God.

## CHAPTER IV.

### Mormonism is a System of Money-Making.

In examining the medley of contradictions and errors which abound in the book of Mormon, one is naturally led to ask, what could have been the object of the man who wrote it? And what can now be the object of those who pretend to have seen the plates, in persisting in their attempts to deceive the public with regard to the divine origin of that book? It must certainly be something more than a mere love of the marvelous, something more than a desire to astonish the credulous with the stories of their pretended intercourse with angels.

On reading their "Doctrines and Covenants," we shall not be at a loss for a satisfactory answer to these inquiries. A few extracts from this book, will fully sustain the statement at the head of this chapter.

Whatever other objects Joseph Smith, jr., and his associates now have in view, it is a fact, that all disinterested persons who have ever seen the style in which he lives, and the facilities with which the money of his deluded followers is given at his command, have been at once impressed with the conviction, that one, if not the principal object, which Smith and his associates have in view, is to amass wealth, which we know they have done to a vast amount in the place where they reside.

Look, now, at the following; it is an address to the Mormon preachers, and is found in one of the pretended revelations contained in the book above named;—

"Whoso *feeds* you, or *clothes* you, or gives you *money*, shall in no wise lose his reward; and he that doeth not these things *is not my disciple*; by *this* ye may know my disciples."

Here it will be seen, that the gift of money to Mormon preachers is made the condition of membership in their society.

From the following extract it will be noticed—

1. That those who surrender their property to the Mormon community, as it is the grand object of all their preachers to persuade their disciples to do, can never recover it again; once given to the Mormons, it is gone forever. 2. All who submit to Mormon dictation, must yield up all their earthly property which they do not need for their support;—

"If there be *properties* in the hands of the church, or any individuals of it, *more than is necessary for their support*, . . . . . . . . it shall be kept to administer to those who have not. . . . . . . . . The *residue to be kept in my store house*, to administer to the poor" *by* "the high council of the church, and the bishop and his council, and for" purchasing lands, building houses of worship, and building up New Jerusalem.—"He that sinneth and repenteth not, shall be *cast out* of the church, and *shall not receive again* that which he has consecrated to the poor. . . . . of my church."

It seems the above language is put into the mouth of God, and, by it, he is made to say that he has a "storehouse," located in Missouri!

The following blasphemy is also put into the mouth of God. It seems that a man among them did not feel inclined to obey the above mandate of Joseph Smith, jr., and Co., and hence the following:—

"It is wisdom in me, that my servant Martin Harris should be an example unto the church, *in laying his moneys before the bishop of the church*. And also, this is a law unto *every man* that cometh unto this land, to receive an inheritance; and he shall do with his monies according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of a storehouse; and also for the house of the printing."—*Sec.* 16.

The following will show how poor blacksliders from Mormonism are treated :—

"Let that which has been bestowed upon Ziba Peterson be *taken from him*; and let him stand as a member in the church, and labor with his own hands with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and thinketh to hide them."

From the next extract, which is addressed to one Titus Billings, the grand object of Mormonism appears in full view :—

"And let all the *moneys* which can be spared, *it mattereth not unto me whether it be little or much*, be sent up unto the land of Zion, unto those whom I have appointed to receive."

Here it is again. Money, money, money :—

"And let all those (preachers) who have no families, who receive monies, send it up unto the Bishop of Zion, or unto the bishop in Ohio, that it may be consecrated for the *bringing forth of the revelations*, and the printing thereof, and *establishing* Zion."

No "revelations" can be brought forth without money — The "New Jerusalem," cannot come down from heaven without money. Here it is again :—

"Let my servant Newell K. Whitney retain his store, or in other words, the store, yet for a little season. Nevertheless, let him impart all the *money* which he can impart to be sent up unto the land of Zion." "Behold, this is my will, obtaining *moneys* even as I have directed."

"He that sendeth up *treasures* unto the land of Zion, shall receive an inheritance in this world. And his work shall follow him. And also a reward in the world to come."

And we must believe, that the foregoing language, is from the mouth of the infinite God, under the penalty of eternal damnation.

Look, also, at the following, said to be the words of the Most High :—

"I command that thou shalt not *covet thine own property*, but impart it freely to the printing of the Book of Mormon, which contains the truths of the word of God."

"Impart a portion of thy property; yea, even part of thy lands, and *all* save the support of thy family. Pay the *debt* thou hast contracted with the *printer*."—*Sec.* 44.

The next extract is not only important, as it plainly shows the true Mormon solicitude about *money*, but it reveals an important fact with regard to Oliver Cowdery, one of the eleven witnesses upon whose *ipse dixit* we are commanded to believe the Book of Mormon:—

"Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be *entrusted* with the commandments and the *moneys*, which he shall carry up unto the land of Zion, *except one go with him who is true and faithful*. Wherefore, I, the Lord, willeth that my servant, John Whitmer, shall go with my servant, Oliver Cowdery."—*Sec.* 28.

It seems they did not think it *prudent* to trust one of their inspired apostles with the *money!*

Does the reader still doubt as to the grand design of Smith and his associates? Read the following;—

"It is meet that my servant, Joseph Smith, jun., should have a *house built* in which to live and translate. And, again, it is meet that my servant, Sidney Rigdon, should live *as seemeth him good*, inasmuch as he keepeth my commandments."—*Sec.* 64.

Thus, we have presented the reader with the testimonies which the Mormons, while pretending to act under Divine inspiration, have borne of themselves testimonies, which prove beyond the shadow of a doubt, that their principal object is to get money, and enrich themselves with the property of those who become dupes to their deceptions.

## CHAPTER V.

## Mormonism is another Gospel, directly opposed to the Gospel of Jesus Christ.

1. *In its precepts.* Nothing can be found in the New Testament like the following, taken from the "Doctrine and Covenants" before named:—

"Whosoever shall lay their hands upon you by violence, ye shall *command to be smitten* in my name, and behold, I will smite them, according to your words, in *mine own due time.*"

And this impious blasphemy is put into the mouth of God! And will any believer in the Christian scriptures say, that such daring wickedness as this should not be exposed and rebuked?

2. *Conditions of salvation.* The book of Mormon institutes new conditions of salvation:—

"And whoso believeth not in me and *is not baptised,* shall be damned."—p. 478.

"Behold, I say unto you, that he that supposeth that little children needeth baptism, is in the gall of bitterness, and in the bonds of iniquity: for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, *he must go down to hell.*"—*Ib.* p. 582.

The curse of God is denounced upon all who reject the nonsense contained in the book of Mormon:—

"And he that shall deny these things let him be *accursed.*" —p. 546.

3. *Its spirit.* The book of Mormon is filled with the details of murder and bloodshed. The holiest men of whom it speaks were murderers. For an instance, see on p. 13, where it is said Nephi murdered Laban in cold blood, and this too, by God's direction! Many similar narratives occur in the book of Mormon.—"Whoso," says one of their proph-

ets, p. 48, "shall lay their hands on me, God shall smite him."

One of the revelations in the book of "Doctrines and Covenants," sec. 4, informs us, that their New Jerusalem is to be obtained, "by purchase or BY BLOOD." And the book of Mormon is filled with the accounts of bloody battles which were fought by the *people of God*, for the propagation of the gospel, and the maintenance of the true religion! Thus, on page 530, we have an account of a battle of this kind in which two hundred and thirty thousand men were slain!

It is not long since the papers gave an account of a battle between some of the present Mormons at the West, and their persecutors, in which the former defended themselves with martial weapons. Nor can one doubt, for a moment, should Smith and his followers persuade any considerable portion of the natives of this country to embrace their creed, it would be an easy matter to induce them to engage in one general bloody effort for the recovery of their land, and the restoration of the religion which they might be taught to believe, is the religion of their forefathers.

4. *It is opposed to the Gospel of Jesus Christ.* All that is taught in the book of Mormon, as it is said, for six hundred years before Christ, and after, is called "the Gospel," "the Gospel of Christ," &c. But a little examination will convince any one, that it is another Gospel. For instance, the Gospel of Jesus Christ declares, that "*All manner of sin* and blasphemy shall be forgiven unto men," except the blasphemy against the Holy Ghost, Matt. 12: 31. But Mormonism in the book of "Doctrines and Covenants" declares:

"He that kills *shall not have forgiveness* in this world, nor in the world to come."—*Sec.* 13.

Here, then, is a flat and palpable contradiction of the Gospel of Jesus Christ.

The New Testament commands us not to resist evil, Matt. 5: 39. The book of Mormon commands directly the reverse :—

"Let us *resist evil* ; and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissentions, let us RESIST THEM WITH OUR SWORDS."—p. 399.

The apostle Paul says :—

"Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed."—Gal. 1: 8.

Some of the witnesses who testify to the truth of the book of Mormonism, inform us that "angels from heaven" appeared to them to convince them of its truth, Admitting this fact, both they and the angels are exposed to the curse of God.

## CHAPTER VI.

### Mormonism receives no countenance from the Bible.

Mormonites seem to think they have made considerable advances towards obtaining the faith of persons in their pretended revelations, when they tell them that, the book of Mormon is not a substitute for the Bible, but that it is designed to accompany the Bible, to be an appendage to it, the same as the New Testament is to the Old. But, if it be not a new Bible, it has, with them, all the authority which they yield to the inspired writings of the Holy Scriptures.

Perhaps it will scarcely be believed by the reader, when informed of the fact, that an appeal is made to certain passages of Scripture, under the pretence that the book of Mormon was referred to in those predictions.

For instance, Isa. 29 : 11.

"And the vision of all is become unto you as the words of a book that was sealed, which men deliver to one that is learned, saying, read this, I pray thee ; and he saith, I cannot for it is sealed."

Anciently, books were written upon long pieces of parchment, and rolled up, and sometimes sealed, on the outside. A book, written and sealed in this way, a person would, of course, be unable to read who did not understand the alphabet or the language in which it was written ; and the prophet supposed the case of a book thus presented to an ignorant person, to represent the spiritual darkness of Israel, at the time when he wrote. On this passage let it be observed,

1. Admitting it was a prediction of the existence of the book of Mormon, it does not predict that that book would be a good one. The book of Mormon is not a book of truth.

2. The text speaks of the book's being presented to a person unable to read it. It has not been proved that the pretended plates were ever presented to any one as above stated.

3. The text speaks of a "book," or a letter, an epistle, as the Hebrew might be rendered. It says nothing about "brass plates." Hence, this passage affords no countenance to the lies uttered by Joseph Smith, jr.

Another passage supposed to predict the existence of Mormonism, is Ps. 85; 11.

"Truth shall spring out of the earth, and righteousness shall look down from heaven."

On this it is sufficient to remark:—

1. The book of Mormon is not truth; hence it cannot be referred to in this text.

2. It is not a fact, that the book of Mormon ever sprung out of the earth. We have proved that it had its origin in the brain of some wicked man; and the first edition of this work says, its "*author* and proprietor," is "Joseph Smith, jr." But,

# CHAPTER VII.

## Mormonism is directly opposed to the Holy Scriptures.

1. The New Testament informs us, that if we believe what is written in that book, of the Son of God, we shall be saved. John 20: 31. But we have already seen, that the book of Mormon says, if we do not believe that, also, in *addition* to the Old and New Testaments, we must be eternally damned. Hence Mormonism is a lie.

2. God has imperatively forbidden any addition to what is written in the Old and New Testaments. Deut. 4: 2. Rev. 22: 18. The book of Mormon is an addition to the Bible, as its advocates confess, and the only way they can seem to avoid the curse denounced against such as add unto the things which have been written by Divine direction, is to pretend that God, himself, is the author of Mormonism! But this is the addition itself, this very pretension, is *the* sin against which God has threatened his dreadful curse.

3. The Holy Scriptures are fully sufficient, as the rule both of our faith and practice. John 5: 46. 20: 31. Rev. 22: 19. Acts 24: 14. 26: 22. Rom. 16: 25. Luke 16: 31. Ex. 20: 3, 17. Lev. 18: 6. The doctrine taught in these passages Mormonism denies; hence we find them laying down the following rule, in the Minutes of the organization of the High Council of their Church, Feb. 17, 1834.

"In cases of difficulty respecting doctrine, or principle, (if not sufficiently written to make the case clear to the minds of the council,) the President *may* inquire and obtain the mind of the Lord by revelation."—*Doct. and Cov.* Sec. 5.

4. The New Testament informs us, that Christ was born in Bethlehem. Matt. 2: 1.

But if one of the pretended Mormon prophets, is to be credited, (Book of Mor. p. 240) Christ was born at Jerusalem!

5. The Jews were not allowed to offer burnt offerings, after the temple was built in any other place except Jerusalem. Deut. 12: 13—14. The reason for this prohibition was, that the holy fire could be obtained in no other place. Lev. 10: 1.

But the book of Mormon gives an account of frequent offerings made, out of Jerusalem, contrary to the above commands of God. See pp. 8, 15.

6. It was a distinguishing feature of the Law of Moses, that none but the descendants of Aron were to officiate before the Lord, as priests. Exo. 40: 15. Num. 16: 40. And God, we are informed, (1. Chron. 13: 9—10,) smote a man with instant death for presuming to touch the sacred ark, an act which none but a priest was allowed to do.

But the book of Mormon gives numerous instances of persons consecrated to the Mosaic priesthood, who were, it is said, of the "tribe of Joseph." p. 73.

And at the same time, this book tells us, that the people who did this, kept the Law of Moses:—

"And we did observe to keep the judgments and the statutes, and the commandments of the Lord, *in all things, according to the law of Moses*."—p. 72.

7. In the Voice of Warning, p. 105, it is said the "order of the Gospel," is "first, faith; second, repentance; third, baptism; fourth, remission of sins." But in the Doctrine and Covenants, sec. 2d, it is said, "remission of sins" must *precede* baptism.

The latter statement contradicts the Bible. See Acts 2: 38.

8. On p. 22 of the Voice of Warning, the author says, the dreams of Pharaoh were to be "literally interpreted." But this is a palpable contradiction of the explanation which Joseph gave of them. See Gen. 41: 26—27.

9. He says again, p. 21, that the Sodomites "stood gazing after" Lot when the angel led him out of that city, and they cried after him, "delusion, delusion." But from the account given in Gen. 19 : 1, 23, it does not appear that the Sodomits knew any thing about Lot's leaving their city.

10. Mr. P. says, p. 152, "that it repented Noah, that God had made man, and it grieved him at the heart," thus affirming that this is said in the Bible not of God, but of Noah. But this is a contradiction of God's word. See Gen. 6 : 6.

11. The Gospel covenant, Mr. P. affirms, has been broken, and totally annulled.—pp. 68, 69, 71. But God informs us, that the Gospel covenant is to last forever, and never to be succeeded by another.—Heb. 7 : 21, 28. 8 : 6, 13. 6 : 18, 20.

Here, then, is proof positive, that these books can never be reconciled either with themselves, or the Scriptures of unerring truth.

## CHAPTER VIII.

### Mormonism is a system of unrelenting cruelty.

To be convinced of this fact, one has only to read the book of Mormon, which, as we have before observed, is one continued history of wars and murders. But the cruelty of which we now speak, is in the system, (so far as it can be called a system,) which is taught in the writings and doctrines of the Mormonites. Mormonism is cruel.

1. In requiring faith without evidence. It is true, that eleven men have *said* the book of Mormon is true; and ten thousand others can be found who will testify that it is not true. Out of the eleven witnesses, whose testimony is appended to this book, it will be seen, that five are named "Whitmer," and three are named "Smith," from which it would seem to be a kind of a family concern. But no evidence is given, none can be given, to prove this book true.

2. Mormonism is cruel in taking from its votaries their property, and in refusing to restore it again, when they are convinced of its falsehood. We have before proved, that one grand aim of this scheme is to get money, and when it is once in the hands of the Mormon leaders, it is gone forever. A distinguished literary gentleman, who has lived in the neighborhood of a settlement of the "Thaumaturgists," as the followers of Smith are called at the West, informs us, that he has seen and conversed with numbers of men belonging to the Mormon church, who have said to him, that they would leave them, forthwith, if it were not for the fact, that all their property is now in the hands of the Mormons, and out of the hope, that they may, possibly, get some of it back again, they continue with them. Many women, also, it is well known, would not continue with them for a single

day, were it not for their husbands, who cannot well get away from them.

3. Its cruelty appears, again, in its requiring its votaries to leave their homes, and go to the western part of Missouri. This requisition of Mormonism is so perfectly preposterous, and cruel, so evidently a figment of a covetous combination, that it almost tortures the human imagination to conceive how any man, in his senses, can believe it has the sanction of truth or the Bible. But, so it is, and that persons are found, professing faith in the Christian Scriptures, and, yet, ignornat enough to be duped by such a monstrous and bare-faced delusion, is an evidence of the inefficiency of human reason, to discern between the claims of truth and the absurdities of error.

4. The unrelenting and monstrous cruelty of Mormonism is seen, again, in its pretending to consign all to hell, who do not believe it. We know, its advocates pretend to explain this horrible dogma of their creed, by saying that those only are sent to hell who reject their testimony, after they have had an opportunity of either reading it or hearing it preached. But this explanation, does not save those who die in the belief of infant baptism, and all such, the book of Mormon informs us, are consigned to the miseries of everlasting damnation! Here, therefore, we have the perfection of cruelty, cruelty unmixed, and unequalled by any system of heathenism that ever cursed the world.

# CHAPTER IX.

## The writings of the Mormonites are replete with nonsense and blasphemy.

Take the following as specimens :—

"Behold, I, God, have suffered this for all, that they might not suffer if they will repent ; but if they will not, they must suffer even *as I;* which sufferings caused me, even God, the greatest of all, to tremble because of pain, and to bleed at every pore."—*Doct. and Cov.* Sec. 44.

What impious blasphemy, to attribute such language to the lips of the infinite God ! And, indeed, it would be difficult to find one passage, in any of their writings that we have seen, which conveys any thing like good sense, to say nothing of the gross violations of grammar, which abound in them. Look at the following, from a "Revelation" called the Olive Leaf :—

"He (Christ) is in the *sun*, and the light of the sun, and the power by which it was made. As also, he is in the *moon*, and is the light of the moon, and the power by which it was made. As also, the light of the *stars*," &c. "And the *earth*, also," &c.

"Through the redemption which is made for you is brought to pass the resurrection from the dead. And *the spirit and the body is the soul of man.* And *the resurrection* from the dead *is the redemption of the soul.*"

"And the saints shall be filled with glory, (Christ's) and be *equal* with him."

"Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among you ; and their children also are growing up in wickedness : they also seek not earnestly the riches of eternity, but their eyes are full of greediness." "And a commandment I give unto you, that he that *observeth not his prayers* before the Lord in the season thereof, let him be had in remembrance before the judge of my people."—*Ib.* Sec. 7.

Such is some of the nonsense and blasphemy of Mormonism. Look, also, at the following, which, like the above, we are told, is the language of God himself!

"And, again, verily I say unto you, let my servant Sidney Gilbert, plant himself in the house, and establish a *store*, that he may sell goods without fraud; that he may obtain money to buy lands for the good of the saints." "And let my servant, Sidney Gilbert, obtain a *license*, (behold *here is wisdom*, and whoso readeth, let him understand) that he may send goods in unto the people, even by whom he will, as clerks, employed in his service, and thus provide for my saints."

"Let my servant, Wm. W. Phelps, be planted in the house, and established as a printer unto the church: and let all the world receive his writings, (behold here is wisdom;) let him obtain all he can obtain in righteousness, for the good of the saints. And let my servant, Oliver Cowdery, assist him" "to copy, and to correct, and to select, that it may be right before me."—*Ib.* Sec. 27.

"To copy, and to correct, and to select, that it may be right before me!" And, yet, though the book of Mormon professes to have been written by divine inspiration, as we shall see in the sequel, it is full of blunders and contradictions, and in this respect, it is not equaled by any other book we ever read.

As the reader may not have an opportunity of examining any of the Mormon books, for himself, we will here present a few more extracts from the "Doctrine and Covenants," that he may have a full view of the sublime mysteries of Mormonism. Instance, the following:—

Revelation given April, 1829, to Oliver Cowdery. "Behold you have not understood; you have supposed that I must give it" (the translation of the golden plates) "unto you, when you take no thought, save it were to ask me. But, behold, I say unto you, that you must study it *out in* your mind; that you must ask me if it be right; and if it is right, I will cause your *bosom shall burn* within you; then you shall *feel* that it is right. But if it be not right, you shall not have such feelings; but then shall have a *stupor of thought*, that shall cause you to *forget* those things which are wrong."—*Ib.* Sec. 35.

Call to the ministry:—

"Whosoever *will* thrust in his sickle and reap, the same is *called* of God."

"Behold I command you," (Hyrum Smith,) "that you need not suppose that you are called to preach until you are called." [! !]—*Ib.* Sec. 37.

We have said, that, in the Mormon writings, are to be found some perfect specimens of nonsense and blasphemy. Look at the following, said to be the word of God, and of equal authority with the Holy Scriptures!—

"Verily, I say unto you, let my servant, Joseph Smith, jr., and Sidney Rigdon, take their journey, *as soon as preparations can be made to leave their homes*, and journey to the land of Missouri."—*Ib.* Sec. 66.

"I, the Lord, am willing if a man desireth to ride upon *horses*, or upon *mules*, or in *chariots*, he shall receive the blessing, if he receive it from the hand of the Lord, with an upright heart in all things."—*Ib.* Sec. 72.

"All *grain* is good for the food of man, and also the *fruit of the vine*, that which yieldeth fruit when in the ground or above the ground. Nevertheless *wheat* for man, and *corn* for the ox, and *oats* for the horse, and *rye* for the fowls, and for swine, and for all beasts of the field; and *barley* for all useful animals, and for mild drinks; and all other grain."—*Ib.* Sec. 80.

But we forbear, and will close this chapter with two more extracts. It is said those men have commenced a new translation of our common bible, hence the following:—

"It is my will that you should haste to translale my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."—*Ib.* Sec. 82.

From the following, it seems Smith and Rigdon, have become wiser than any of the prophets or apostles of God:—

"We, Joseph Smith, jun., and Sidney Rigdon, being in the spirit on the 16th of February, in the year of our Lord, 1832, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning, *before the world was*."—*Ib.* Sec. 91.

Such, reader, are the blasphemies, and the jargon which are received by some professing Christians, in this our day, as of paramount authority with the oracles of God!

## CHAPTER X.

### Beauties of Mormonism.

The following extracts purport to be inspired translations of what were written, long before the English language was in existence, and many of them, long before the commencement of the Christian era:—

Bearing down against the church, p. 221. All manner of good homely cloth, p. 224. Were placed in most dangerous circumstances, p. 375. Sent forth to preach among the people, &c., p. 362. [This is the first time we ever know that God revealed his will by a '&c.'] Somewhat, p. 375 It supposeth me, p. 378. Rations, p. 380. Because of the numeroirty of their forces, p. 382. The enormity of our numbers, p. 387. Are a marching, p. 389. It mattereth not, p. 399. The Lord spake and sayeth, p. 7. Dwindle in unbelief, p. 22. One eternal round, p. 23. I saw rumors of wars, p. 28. Make bellowses, p. 43. Having been waxed stronger in battle, p. 247. I am a man of no small reputation among all those who know me, p. 248. As I was a journeying, p. 249. The foundation is beginning to be laid, p. 251. The scriptures are before you; if ye will *arrest* them, it shall be to your own destruction, p. 260. The walls were wrent in twain, p. 264. As he was agoing forth, p. 270. He found Mulaki a preaching, p. 254. Becometh worse than as though they had never known these things, p. 293. My heart is brim with joy, p. 296. A tremendous battle, p. 321. Neither Lamanites, nor no manner of ites, p. 515. One continual sound of murder, p. 532. He that *eatheth* this bread, *eatheth* of my body to their soul, p. 496. I will make thy hoops brass, p. 497. And he was in a *clowd*, p. 541. Never has man come before me, with such exceeding faith as thou hast: for were it so, ye could not have seen my finger, p. 544. Did moulten out of a rock, [! ! !] p. 543."

The typographical errors in this book are numerous, but the above are given as specimens of that kind of INFALLIBLE INSPIRATION under which the book of Mormon was *written*, *translated*, and *printed*.

The following jonathanisms are found in the book of Mormon, where they are used as proper names :—"Josh," "Sam," "Gid," "Com," "Kim," "Kid," and the like.

The phrase, "And it came to pass," occurs, not only on nearly every page in the book, but, it will be found at the beginning of almost every paragraph. So the word "in fine," "the remainder," "yea," "yea even," "that," "because that," and the like, occur in every part of the book; nor could a greater insult be offered to common sense, than when we are told that the foregoing language is a faithful translation of something written one or two thousand years ago.

## CHAPTER XI.

### Plagiarisms.

The following passages are found in the book of Mormon, and it is said they were used by different writers, some of whom wrote long before the Christian era. But Smith gives no credit to the books, from which any child might perceive they are borrowed.

"The cold and silent grave from which no traveller can return," p, 61.

"O wretched man that I am, p. 500. Sins which doth so easily beset me, p. 70. I know in whom I have believed, p. 70. Days of probation, p. 81. To be carnally minded is death, p. 82. Wars and rumors of wars, p. 104. Carnal, sensual, devilish, p. 189. Resurrection of endless damnation, p. 189. One faith and one baptism, p. 193. Born of the spirit, p. 214. Must be born again, p. 214. Gall of bitterness and bonds of iniquity, p. 214. The driven snow, p. 24. O, Jesus, thou Son of God, have mercy on me, p. 325. Whosoever will come may come, and partake of the waters of life freely, p. 339. For behold, to one is given, by the spirit, that he may teach the word of wisdom; and to another that he may teach the word of knowledge, &c., p. 586. [Compare 1. Cor. 12: 7, 13.] Stand fast in that liberty wherewith God hath made them free, p. 393. Being grieved for the hardness of their hearts, p. 17. By faith on the Son of God, p. 23. He is the same yesterday, to-day, and forever, p. 23. They are they which shall judge the twelve tribes of Israel, p. 27. Pervert the right ways of the Lord, p. 30. How beautiful upon the mountains, p. 31. Did breathe out much threatenings, p. 49. Their torments shall be as a lake of fire and brimstone, p. 256."

A very large proportion of this book is made up of such base and bungling attempts to imitate the Scripture style; and to quote one of a hundred of those attempts, we should have to transcribe some hundreds of pages.

## CHAPTER XII.

### Contradictions.

Of the many contradictions which abound in Mormonism, both of itself, of facts, and of the Scriptures, look at the following :—

1. On p. 48, an instrument is mentioned which is called "a compass." This purports to have been some five or six hundred years before Christ. But another writer, a long time after, p. 329, says, his fathers, by whom it is first mentioned, called it "a ball, or a director, or liahoni, which is being interpreted a compass."

2. Page 440, it is said the sun does not move at all!

3. Adam fell that men might have joy, p. 65. So, without sin, there is no joy, either in heaven or on earth!

4. "Adam fell that men might be," p. 65. Hence, it seems, that, if Adam had not fallen, he never would or could have fulfilled that command of God given to him in a state of innocence, "Be fruitful, and multiply and replenish the earth."—Gen. 1 : 28.

5. On page 100, is a pretended quotation, of Is. 13 : 14, which is a palpable contradiction of the inspired original. The text in Isaiah reads as follows :—

"Behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it."

But Smith makes it read :—

"Behold I will stir up the Medes against them which shall not regard silver and gold, *nor shall they not delight in it.*"

6. "Seven streams of the Nile." From Is. 11 : 15, we learn that the Nile formerly had seven mouths by which it was emptied into the sea. But modern travellers in Egypt affirm, that it now has but two. So the Hon. J. S. Buckingham

# CHAPTER XI.

## Plagiarisms.

The following passages are found in the book of Mormon, and it is said they were used by different writers, some of whom wrote long before the Christian era. But Smith gives no credit to the books, from which any child might perceive they are borrowed.

"The cold and silent grave from which no traveller can return," p, 61.

"O wretched man that I am, p. 500. Sins which doth so easily beset me, p. 70. I know in whom I have believed, p. 70. Days of probation, p. 81. To be carnally minded is death, p. 82. Wars and rumors of wars, p. 104. Carnal, sensual, devilish, p. 189. Resurrection of endless damnation, p. 189. One faith and one baptism, p. 193. Born of the spirit, p. 214. Must be born again, p. 214. Gall of bitterness and bonds of iniquity, p. 214. The driven snow, p. 24. O, Jesus, thou Son of God, have mercy on me, p. 325. Whosoever will come may come, and partake of the waters of life freely, p. 339. For behold, to one is given, by the spirit, that he may teach the word of wisdom; and to another that he may teach the word of knowledge, &c., p. 586. [Compare 1. Cor. 12: 7, 13.] Stand fast in that liberty wherewith God hath made them free, p. 393. Being grieved for the hardness of their hearts, p. 17. By faith on the Son of God, p. 23. He is the same yesterday, to-day, and forever, p. 23. They are they which shall judge the twelve tribes of Israel, p. 27. Pervert the right ways of the Lord, p. 30. How beautiful upon the mountains, p. 31. Did breathe out much threatenings, p. 49. Their torments shall be as a lake of fire and brimstone, p. 256."

A very large proportion of this book is made up of such base and bungling attempts to imitate the Scripture style; and to quote one of a hundred of those attempts, we should have to transcribe some hundreds of pages.

## CHAPTER XII.

### Contradictions.

Of the many contradictions which abound in Mormonism, both of itself, of facts, and of the Scriptures, look at the following :—

1. On p. 48, an instrument is mentioned which is called "a compass." This purports to have been some five or six hundred years before Christ. But another writer, a long time after, p. 329, says, his fathers, by whom it is first mentioned, called it "a ball, or a director, or liahoni, which is being interpreted a compass."

2. Page 440, it is said the sun does not move at all!

3. Adam fell that men might have joy, p. 65. So, without sin, there is no joy, either in heaven or on earth!

4. "Adam fell that men might be," p. 65. Hence, it seems, that, if Adam had not fallen, he never would or could have fulfilled that command of God given to him in a state of innocence, "Be fruitful, and multiply and replenish the earth."—Gen. 1 : 28.

5. On page 100, is a pretended quotation, of Is. 13 : 14, which is a palpable contradiction of the inspired original. The text in Isaiah reads as follows :—

"Behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it."

But Smith makes it read :—

"Behold I will stir up the Medes against them which shall not regard silver and gold, *nor shall they not delight in it.*"

6. "Seven streams of the Nile." From Is. 11 : 15, we learn that the Nile formerly had seven mouths by which it was emptied into the sea. But modern travellers in Egypt affirm, that it now has but two. So the Hon. J. S. Buckingham

testified in one of his Lectures on Egypt, in this city a few weeks since. See his lecture in the 99th number of Zion's Watchman. Hence the space between those two mouths is called Delta, because it is in the form of a Greek letter of this name.

But the author of the "Voice of Warning," a Mormon book, "written by inspiration," says, p. 37, the Nile now has "seven streams," or mouths!

7. He says again, that "the book of Mormon is written in plain English," p. 128. But we have noticed and marked more than two hundred gross violations of the plainest rules of Grammar in that book.

8. Mr. P. interprets the Bible literally. According, he says, before the flood, "the lion ate straw like the ox." But we know, that from the construction of the lion's teeth and jaws, it is impossible for him to chew the cud like an ox. The Scripture which speaks of the lion's eating straw, therefore, like an ox, cannot be interpreted *literally*.

9. In Gen. 11 : 1, 9, we are informed that there was but one language spoken by the inhabitants of the earth, at the time Babel was built, and also, that this language was confounded. But the book of Mormon, p. 539, expressly contradicts this account, and says that God did not confound the language of one Jared of whom it speaks.

10. According to the representation, on p. 540, of the book of Mormon, there was an insect, called, in the "reformed Egyptian" language, "a honey bee!"

11. Page 542, the Lord is represented as saying to Jared, more than two thousand years before Chirst:—"What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have *windows*, for they will be dashed in pieces!" The writer did not know, probably, that "glass windows were not invented till more than three thousand years after the time to which he refers.

12. The writers in the book of Mormon say, they are of the tribe of Joseph, the son of Jacob. On p. 10, they say

that the "records" about which this book contains so much, were written in "the language of our fathers." Now, the language of Jacob and all his descendants, was Hebrew, but we have before shown, that the language in which this book professes to have been written, was "reformed Egyptian," a language which no person ever spake since the world was made. Let any Mormonite produce a specimen of such a language if he can.

13. In the "Doctrine and Covenants," (sec. 2) remission of sins is placed *before* baptism, by water, But in the book of Mormon, p. 359, *baptism* is placed before repentance; and the former book, also, puts the conversion of children after baptism:

"The children shall be baptized for the remission of their sins, when eight years old."

Why not measure the capacity of children for baptism by their height, or weight; say when two feet high!

14. The book of Mormon, (p. 48) mentions the mariners' "compass," representing that it was used some five or six hundred years before the Christian era. Whereas, the compass was not discovered till some five hundred years ago.

## CHAPTER XIII.

### Marks of Fraud.

1. The book of Mormon purports to have been originally engraved on brass plates. Now admitting there were as many plates as there are pages in this book, and that each plate weighed not less than one pound each; those plates must have weighed not less than five hundred and fifty pounds! And yet, we are told that one man carried them about from place to place, and finally hid them in the earth!

2. These plates, the book of Mormon says, were "*written* on." One writer says of another p. 149: "I saw the last which he *wrote*, that he wrote it with his own hand." How could brass be written on?

3. This book professes to be written in a language which it first calls "Egyptian" p. 5, but which is *afterwards* p. 538, called the "*reformed* Egyptian;" a language which was never spoken by any people on earth. Does the reader need to be informed why this book does not profess to have been written in a language which could now be examined, and with which it could now be compared?

4. What has become of the plates? Why has no person ever seen the plates but Smith and a few other *interested* persons?

5. The English words "bountiful" and "desolation" are used p. 288, in the Egyptian language! How came Smith to make this blunder?

6. Why does he so frequently condemn the "traditions" of the natives of this country? See pp. 254, 291, 326. Probably Smith knew, very well, that those traditions would not countenance the book of Mormon, but which they would in all probability have done, had that book been true.

7. The writers in this book frequently speak of "synagogues," p. 298, among the natives of this country. The term "synagogue" is a Greek word, and never was used among the Jews till after the time when this book says Nephi emigrated to this country.

8. The writers in this book frequently speak of places by certain names, which they interpret. Thus p. 311, a place is called "Rameumptom, which being interpreted is the Holy Stand." Now, one of two things must follow, here. Either this book is a forgery, or there were such words in the "Reformed Egyptian" language in which it purports to have been written as "Holy Stand." Or, if it be said that this and similar explanations which abound in this book, were *added* by Smith, then the book asserts a falsehood upon its title page, by stating that it is an "abridgement," and a "translation," only.

9. Page 313, a place is called "Onidah." Perhaps the writer had heard of a county in this state the name of which sounds exactly like the above.

10. Why is it so frequently affirmed by each of the writers of the book of Mormon, "We are a remnant of Joseph," "We are a remnant of the house of Israel?" p. 496., &c.

11. Why is it so frequently predicted in this book what would be done with it; and this, too, after the things may be said to have come to pass, about which it is pretended the predictions are uttered? p. 326.

12. On p. 511 a plan is mentioned by which any Mormon may pass for a very extraordinary personage. It was fixed some eighteen hundred years since, that three Mormans should never die, but live and mingle with the Jews and Gentiles unperceived and unknown till the end of time. They were first taken up to heaven, where they heard many unspeakable things. They are said to be now alive, and if they choose can make themselves known "unto whatsoever man it seemeth them good."

13. Why are we so often told that the plates were to be "hid up unto the Lord?" This language shows the fraud which the writer designed in writing the book of Mormon. See pp. 527, 529, 533.

14. Page 550, a man is spoken of who was the father of 32 children!

15. This book purports to have been found in 1827, just after the time when there was so much said throughout this nation about Freemasonry. Hence the reader will find frequent allusions in it to Freemasonry, p. 554, 555, under the names of "secret societies," "dreadful oaths," and "secret combinations, which is most abominable and wicked above all." The book was written just after it was said Morgan was kidnapped.

16. Five or six hundred years before Christ, it speaks of "the *church*," by which it means a society of people. The term "church," signifies primarily, a house, and not a congregation of people. How came Smith to use the word "church," in pretending to translate the orginal of the above place?

17. Five hundred years before Christ, this book pretends to speak of a place which it calls "the *paradise* of God."

18. Long before the advent of the Messiah, he is called in the book of Mormon, "Jesus Christ," the "son of God," and the heroes of this book were called "christians," long before the disciples of Christ were thus designated at Antioch! pp. 348, 351.

19. This book speaks (p. 9,15,29,) of the Jewish Scriptures, having been kept by Jews on plates of brass, six hundred years before Christ. The Jews never kept any of their records on plates of brass.

20. This book countenances *murder* for opinion's sake; it also countenances *deception* and *theft*. pp. 12, 13.

21. It speaks of the "Lamb of God," and of the "gospel of the Lamb," "the apostles of the Lamb," the "Holy Ghost" the "Mother of God," of "Priest Craft," of the

"crucifiction" of Christ, and of his baptism by John, p. 118, of the Roman Catholic "Church," p. 28. And says that Christians should be baptised by "immersion," long before the advent of the Messiah. Greater marks of fraud could not be given than are shown in these facts.

22. On page 542, the vessels are described in which certain persons are said to have emigrated to this land, soon after the confusion of tongues at the tower of Babel. They are represented as having been made air-tight, "like unto a dish;" but to prevent suffocation, they made two air holes, "one in the top thereof," and one "in the bottom thereof." And God is represented as having said unto the persons about to sail in them, that when they "suffered for air," they "should unstop the hole thereof and receive air." And this too, when it is said that the vessels were part of the time completely buried in the sea!

23. The sameness of the language in all parts of the book of Mormon proves, that it is from the same hand. It professes to have been written by different persons, during the space of one thousand years. And yet, these different writers all use similar and peculiar phrases! For instance, the phrase "or in other words." See pp. 18, 23, 35, 351, 358. And this very phrase is used by Smith himself in his preface to the book, which proves beyond a doubt, that the book was written by the same person.

The sameness, also, in the language, may be found in the book of Mormon and the witnesses who vouch for its truth. Thus on pp. 335, 506, 567, 4, 257, 589, 300, 450, 590, and many other places we find these unmeaning words, "of which hath been spoken." And it so happens that this same peculiar verbiage is used by the "author" in his preface, and also by the eleven witnesses whose testimonies are appended to the book!

24. The names of persons in the book of Mormon, are not translated; hence, these may be considered as specimens of the language in which the book was originally written.—

As a specimen, one may be found on pp. 290, 291, where "*Anti-Nephi Lehies,*" is said to have been the name of the people! The inspiration of the "author" did not inform him, it seems, that "Anti" is a Greek word, which generally signifies, against.

25. This book, p. 16, expressly declines giving an account of the "genealogy" of the people of whom it professes to treat! The writer thought of a very good reason no doubt, why the genealogy of his heroes should not be given.

26. On p. 236, Christ is represented as the grandson of God! He is called "the son of the only begotten of the Father."

27. This book is not only full of errors, but it admits itself that it is an imperfect production. Thus, on the title page, it is said, "Now, if there be fault, it be the mistake of men." Of course, it is the "mistake of men," God never makes mistakes. Again p. 532, it speaks of "the imperfections which are in it;" and p. 533, "if there be faults, they be faults of a man;" and on page 538, we are commanded to give thanks to God, "that he hath made *manifest* its imperfections!"

# CHAPTER XIV.

## Origin of the Book of Mormon.

Since the preceding articles on Mormonism were written, a book has been handed us, which not only unveils the imposition of this whole scheme, but satisfactorily accounts for the origin of the book of Mormon. It is entitled, "Mormonism Unveiled," by E. D. Howe; published at Painsville, Ohio, in 1834. From the testimony of many unimpeachable witnesses, given in this work, it is proved beyond the shadow of a doubt, that the "book of Mormon" was originally written by one Solomon Spaulding, who was born in Ashford, Conn., in 1761. He graduated at Dartmouth College, and became a minister of the Gospel, but afterwards left the ministry, and entered into business in Cherry Valley, N. Y., where he failed in 1809. He afterwards removed to Conneaut, Ohio, where, it was well known, at the time, that he was engaged in writing a novel, with the avails of which he expected to pay his debts. This work he called "The Manuscript Found," and it purported to be a historical record of the first inhabitants of this country, whom it represented as descendants from the ancient Jews.

The vanity of Spaulding led him often to speak of his book, and to read portions of it to numbers of persons, who testify, as may be seen in the work above named, that, with the exceptions of the quotations from Scripture, the book of Mormon reads very much like the novel of Spaulding which they heard read in 1810. To the existence of such a manuscript, we have the testimony of Mr. John Spaulding, of Crawford Co. Pa., a brother of the man who wrote it, and, also, that of his wife. This fact is also proved by the testimony of Mr. Henry Lake, of Conneaut, Ohio, who was in business with S. Spaulding at the time he wrote that novel; Mr. John N. Miller, of Springfield, Pa., Aaron Wright, Oliver Smith, and Nahum Howard, of Conneaut, Ohio, and A. Cunningham, of Perry, Geauga Co., Ohio, testify to the same fact. Those witnesses inform us, that they well remember many of the names and incidents mentioned in Spaulding's manuscript, and they pronounce them the same as those found in the book of Mormon.

The existence of the above named "Manuscript Found," is further proved by the testimony of S. Spaulding's widow, who says, it was carried to Pittsburgh, Pa., by her husband in 1812, where he died soon after. It was put into the hands of a printer by the name of Lamdin, (who died in 1826,) with whom Sidney Rigdon was very intimate, during his residence in that city. Rigdon obtained the manuscript from Lamdin, and after a few years, spent in *rewriting* and *altering* it, it was ushered forth to the world by Joseph Smith, jr., Rigdon and others, as a revelation from God! Such was the origin of the "Book of Mormon."

# CHAPTER XV.

## Testimony of eighty witnesses.

At the close of the book of Mormon we find what is called "The testimony of eleven witnesses," who affirm that they had "seen and *hefted*" the plates from which it is pretended the book was translated; and, also, what is called "The testimony of three witnesses," who affirm that "an angel of God came down from heaven, and brought and laid before" their "eyes the plates and the engraving thereon."

But we have before shown, that these witnesses are not to be credited, because they are interested, and no evidence whatever can be given besides their own word, to prove either their good character for truth, or the existence of any such plates as they speak of.

In the work entitled "Mormonism Unveiled," before referred to, we find the testimonies of not less than EIGHTY different persons, all residents of Wayne and Ontario counties, N. Y., which prove, beyond the possibility of doubt or contradiction, that neither Joseph Smith, jr., nor either of his witnesses are to be believed, and that Mormonism, from beginning to end, is a *base delusion*, which does not leave its originators even the credit of honesty or good intentions in its propagation. These witnesses are disinterested, respectable citizens of this state, many of whom have made solemn oath to the following facts, and their characters are sufficiently vouched for by magistrates of the counties where they live. Among many other things which might be named to the eternal dishonor of the authors of the Mormon delusion, we will notice the following :—

1. That Joseph Smith, jr., and his family were, about the time he pretended to have discovered the book of Mormon,

known as "fortune tellers" and "money diggers," and that they often had recourse to tricks of juggling for the purpose of finding money which they said was hid in the earth.

2. That the said Smith, up to that time, and after, was known as a wicked man, that he was a cheat, and a liar, and used profane language; that he was intemperate and quarrelsome.

3. That his own father-in-law never had any confidence in him, and he was knowing to the manner in which Smith commenced his imposture in getting out what he called the book of Mormon.

4. That Smith has, himself, confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, "What if it is a *lie?* if you will let me alone, I will make money out of it."

5. That Oliver Cowdrey, another of the witnesses to Smith's book, was not a man of good character before he joined Smith in the cheat of Mormonism.

6. That Smith and Martin Harris were in the habit of meeting together, often, just before the plates were said to be found, and, were familiarly known in the neighborhood by the name of the "Gold Bible Company;" and they were regarded by the community, generally, as a lying, indolent set of fellows, in whom no confidence could be placed; and Joseph Smith, jr.'s character for truth, was so notoriously bad, that he could not and was not believed when under oath.

7. The wife of Martin Harris testifies, that he is both a cruel man and a liar, he having beat her and turned her out of his house.

8. That Smith confessed his object in pretending to find the plates was to make money, saying, "when it is completed, my family will be placed on a level above the generality of mankind."

Such are some of the facts, which are proved beyond the possibility of confutation, by the affidavits of respectable witnesses, persons who were well acquainted with Joseph

Smith, jr., and his associates, both before and since the pretended discovery of his golden plates. And, perhaps, we cannot better close the investigation of this subject, than by quoting a specimen of those testimonies. It is numerously signed, as will be seen, and by persons well acquainted with the "author and proprietor" of the book of Mormon:—

"PALMYRA, Dec. 4, 1833.

"We, the undersigned, have been acquainted with the Smith family, for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money, which they pretended was hid in the earth; and to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Senior, and his son Joseph, were, in particular, considered *entirely destitute of moral character, and addicted to vicious habits*.

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary—some times advocating one sentiment, and some times another. And in reference to all with whom we were acquainted, who have embraced Mormonism, from this neighborhood, we are compelled to say, were very visionary, and most of them destitute of any moral character, and without influence in this community, and this may account why they were permitted to go on with their impositions undisturbed.

"It was not supposed that any of them were possessed of sufficient character, or influence, to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity, that puts the least confidence in their pretended revelations.

G. N. Williams,
H. Sinnell,
Th. Rogers, 2d,
Clark Robinson,
Josiah Francis,
Josiah Rice,
H. P. Alger,
G. A. Hathaway,
R. D. Clark,
G. W. Anderson,
H. K. Jerome,
H. P. Thayer,
L. Williams,
Lewis Foster,
G. W. Crosby,
Live Thayer,
P. Grandin,
Philo Durfee,
P. Sexton,
Joel Thayer,
R. W. Smith,
S. P. Seymour,
A. Millard,
Henry Jessup,
John Hurlbut,
James Jenner,
W. Parke,
L. Durfee,
S. Ackley,
E. S. Townsend,
Amos Hollister,
Jesse Townsend,
C. E. Thayer,
D. G. Ely,
Th. P. Baldwin,
John Sothington,
G. Beckwith,
Durfy Chase,
W. Anderson,
H. Paine,
A. H. Beckwith,
R. S. Williams,
L. Hurd,
G. S. Ely,
M. Butterfield,
E. D. Robinson,
Pelitian West,
D. S. Jackways,
E. Ensworth,
Linus North,
Israel F. Chilson."